/16 cont./

342 In the building method described by me, however, the
174 circular ground-plan is retained, in spite of the three center posts.
177 According to Koch-Grünberg, the gable roofs and huts with elliptical
ground-plan and others of a square shape owe "their origin obvi-
[114] ously to European influence" (57). On this point I am in com-

57. Koch-Grünberg, 1923a, p. 22.

plete agreement with the above-mentioned investigator and therefore believe that this maloka built by the Surára, which they modeled after the community house of the Xiriána, actually developed from the Karaiben conical-roofed hut, while the roof represents a borrowing from the civilized world (palm-straw huts of the caboclos). This is also indicated by the construction of the chief's hut within the periphery of the large, open maloka,
[184] which likewise has a gable roof (see p. 29). It is noteworthy, however, that the maloka of the Surára has a height of ten meters, while the round huts mentioned by Koch-Grünberg show
342 a height between 4.20-5.57 meters (58). My question as to why
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58. Koch-Grünberg, 1923a, p. 21.

the Surára in the sierra occupy an open maloka and on the Cachoeira dos Índios on the upper Aracá a closed one was answered to the effect that in the higher, cooler region between Demini and Aracá there are practically no mosquitoes, whereas there are relatively many along the riverbank of the Aracá. This explanation is very plausible, for in the closed community-houses of the Indians there are no gnats. They avoid the semidarkness and the smoke of the constantly burning fire.

2. Bridges

501 Boats are not used by the Surára and Pakidái. When, on
484 their narrow forest paths which are scarcely discernible to our
491 eyes, they come to brooks, they simply wade across. In the case of wider brooks which are greatly swollen during the rainy

/16 cont./

484 season, or in case their banks are steep, a tree trunk is simply
491 laid across as a footbridge. To cross small rivers, for example, the Rio Deminisinho, a left tributary of the upper Aracá which empties into it one kilometer beyond the Cachoeira dos Índios, the Surára even use a regular bridge. The Rio Deminisinho is 38 meters wide at the place where it is crossed, and on either side
499 there are steep banks eight meters high. The bridge, which was built here during the summer, when the riverbed was relatively shallow, consists of 12 crossed tree-trunks 12-14 meters long, which were rammed into the riverbed. Over the places where they crossed, two thinner trunks were laid next to each other and fastened with liana lashings. At the projecting ends of the supporting posts, lianas form a sort of railing. Since they hang very loosely, however, they can scarcely offer a grip. To secure the bridge, both ends have been additionally anchored to thick trees by means of lianas. Because of this, the construction looks like a hanging bridge at first glance. Since it is one meter higher than the banks, however, small rung-ladders 60 centimeters wide are attached at either side and fastened with liana lashings.

484 While I always had to fight with great difficulty to keep my
491 balance in crossing this and other tree-trunk bridges, the Indians,
[481] men, women, and children, always strode across effortlessly, even when they were carrying a great deal of baggage. This may be connected with the fact that they hardly place their feet outward at all, so that one might almost believe them parallel (Ill. 17) (59).

[114]
[141]

59. There are similar accounts by Crevaux with regard to the Oiana /Oyana/ (Rukuien /Rucuyen/, Roucouyennes). The investigator sought the reasons for this and believed he found them in the pelvis. The white women, too, he said, more than the men, walk with their feet placed inward, because their pelvis is wider. On account of the foot position, he concludes that the Indians also have a wider pelvis (Crevaux, 1875, p. 255).

Surára
Pakidái
Sanema

/17/

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These bridges are nothing new, for they were already mentioned in similar form by Alexander von Humboldt from the Raudal de Guaharibos (60). An absolutely classic description of

60. A. von Humboldt, 1860, IV, pp. 111, 112, 119.

this method of construction observed among the Guaharibo is given by Chaffanjon: "Finally, toward half-past four in the evening we discover a sort of lake with a rayol, at the end of which some branches, regularly placed across the stream, attract our attention; planted between crevices in the rocks, they form a foot-bridge. For constructions of this type, the Indians wait until the river is very low. They look for branches or young trunks of single growth, such as are often encountered in the forest. The thickness varies from 12 to 15 centimeters in diameter, the length differs according to the depth of the water. The posts which we examine do not exceed four meters in length; they are, like all the branches, either broken off or burned; none bears any trace of ax or knife. The supports in an X, set at intervals, have their forks joined by cross-pieces both at the lower part and at the upper part. The whole is firmly fastened with very resistant lianas. In order to make the supports planted in the crevices or between the rocks more secure, they are tied to trees along the bank, which gives them the appearance of a hanging bridge. The Indians walk along the two lower cross-pieces and use the upper one as a handrail" /translated from the French/ (61). Such bridges

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61. Chaffanjon, 1889, p. 311 and illustration, p. 309.

are further documented by Koch-Grünberg for the Taulipáng (62)

62. Koch-Grünberg, 1923a, p. 78 and Ill. 6.

and by Zerries for the Waiká (63).

63. Zerries, 1954b, p. 73.

Avake 555

/186 cont./ Y 114 797 162

indigenous groupings is interesting. In their report (1942, p. 87) they mention a total number of 296 Indians counted.

/187/ Y 162 167 114 This result contrasts with the one obtained by the expedition of Montoya, and, in spite of his having traveled over much more territory than the Capuchin fathers, we must admit that Montoya found native populations in 1956 where the fathers saw none in 1940. This has its value in the first place inasmuch as it refers to Yanoama populations (Casapare, Sanemá), and it is significant for the reconstruction of the migratory history [361] Y of the Yanoama. Armellada and Matallana (1942, p. 76) say that a rancheria near the mouth of the Pumpirí, a river which flows into the Paragua on the right bank, was "the only one which the Shiriana Indians have on the Venezuelan side in the Paragua basin." Twenty-six years later Montoya (1956) and his companions discovered Yanoama rancherias established from the Marí River to the headwaters of the Paragua. This indicates that the expansion of the Casapare and Sanemá is of very recent date in this zone of the Paragua and that it achieved its present [167] A volume only in the last decades. The marginal tribes, such as [648] the Sapé and Arutani, have been pushed toward the north and are in the process of being absorbed by the Yanoama in the south and by the Caribe and the Whites in the north.

Referring to the Yanoama of the Paragua, Montoya distinguishes the Guaharibo, Guaika, and Shirianna. According to his excellent map, the Guaharibo and the Guaica live between the upper Caura and the headwaters of the Paragua itself and the river Okasiarí. It is possible that these are the Sanemá and Waica. The Shirianna occupy the Paragua River from the Marí River to the source of the Paramichí River, and these seem to represent the Casapare of our nomenclature. The region of the greatest penetration by the latter into Venezuelan territory seems to be via the Sharopae River (3° 50') from where the route to the Uraricuera River starts. Y 101

According to Montoya (1958, pp. 173-174), the Guaharibo (Sanemá) are almost totally ignorant of agriculture and cross rivers by means of their characteristic bridges, which consist simply of two thick lianas, parallel and one above the other, the upper one serving as a handrail. • 491 241

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The Guaika (Waica) are considered by the above-mentioned author as "the natives with the most primitive and wild life of all those inhabiting the great region of the Venezuelan Guayana..." They have an incipient agriculture; they cultivate bananas and plantains as the principal basis of their diet, which they complement with the fruit of the pijiguao palm. They practice endocannibalism, consuming the bones of the cremated dead.

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Their hammocks are knotted, their houses are triangular, and they use bows and arrows of various types, according to their uses. They keep the bones of many animals, travel by land, very rarely by water, and build bridges similar to the style of the Guaharibo (Sanemá).

/188/ Regarding the Shirianna (Casapare), Montoya says (1958) that "the real Shirianna live on the banks of river, building very stable settlements and devoting themselves to an agriculture already relatively advanced." They obtain curiaras from the Mayoncon, but have also learned to make their own, although in a rudimentary way. They use bows and arrows for hunting, but "above everything else, they are traders and travelers. They constantly travel into Brazil, leaving from the upper Paragua, using the route of the Shoropae River, Urarikuera and Parima, to Boavista." They differ from the other natives of the Paragua basin in that they are tall and strong, healthy, and well nourished.

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The last report on the Yanoama of the northeast was published by Gheerbrandt (1955, pp. 345-349), and in this report there appears for the first time the name Kaserapai, which must be an orthographic variation of the name Casapare which we use to designate a whole subtribe and not only a local group as the above-named author has done.

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Navigating the Uraricuera in the year 1950, Gheerbrandt met and heard of various Yanoama groups with different names. Very near the Sierra Marutani he came upon the Guadema on the left bank of the river named. The Guadema were very much afraid of the Kaserapai, who had killed the majority of the Guadema and were in open conflict with Waikas and Waitschas on the Uraricuera. It is possible that this may be a reference to an encounter between Sanemá, Waica, and Casapare groups, but the extant data offer no certainty in this regard.

9:Grelier K-5 (1951) 1957 SQ18 Yanoama SQ18
Waica

supple wood and well over six feet long, it is very powerful. With it the Waïka can shoot an arrow more than a hundred yards and can hit a *paujil*—a bird about the size of a turkey—at forty yards. Normally two or three arrows are carried and they are as long as, if not longer than, the bow itself. The shafts are made of reed which, Cardona said, is specially grown for the purpose on their plantations, and are feathered by falcon's feathers. The feathers are meticulously tied in a near-perfect spiral with thread of forest cotton or morisco palm fibre. Each arrow has a different head specially adapted to a particular purpose. Spare arrow-heads are carried in a quiver in which also is carried fire-making material to protect it from the damp.

The quiver is a simple bamboo case to which are also tied a firestick and a number of little knives made from the incisors of a large rodent called a capybara. It is carried on the back by means of a string slung round the forehead.

Such comprise the simple impedimenta of the Waïka on his journeys through the forest. The women, who accompany their mates on their many ceaseless wanderings, presumably have their own burdens to carry, but we saw nothing of them until we visited our first native village on the next day.

As we went up-river we came across the remains of a rude bridge which had formerly spanned the two hundred yards of river and which had been carried away by the flood waters. It was the biggest bridge we had seen although we had passed a number of lesser ones fashioned of lianas spanning the tributaries. On the bank where the bridge had been were some twenty natives and a handful of children.

"*Apo! Shori! Apo!*" they greeted us.

We knew from Butrón that, though his men were accustomed to replenish their banana stocks at this place, they had so far never been allowed to visit the village hidden somewhere in the forest.

The Waïka lives on wild fruits, fish, meat and the produce of plantations adjacent to his villages. Most of his time he spends wandering in the forest and his fleeting appearances at his village occur usually only when natural resources fail or when he has to defend himself against an enemy horde. He knows